UHURU

BLACK COMMUNITY NEWS SERVICE

MONTREAL CANADA

EDITORIAL

The Awakening of the Sun-Man

Iceman, Iceman change the time
He made this 1969
He calls this 69 A.D.
But was happening in B.C.???
Wasn't it we who ruled the earth???
Wasn't it we who gave him birth??
He calls himself the naked ape
His mind is filled with filth and hate
This world is cold but just you wait
The Awakening of the Sun-Man

Iceman, Iceman sculled the sea
Who came here first is a mystery
Was it Lief or was it Chris
Let me help you answer this

When he first put his foot on land
the people here were bronze and tan
And God began a master plan
The Awakening of the Sun-Man

Then slaves were brought from around
the world to build and cook and
till the soil
The Ice-Man's justice was his gun
The Ice-Man's enemy was the Sun
Although the slaves would sing at noon
the Ice-Man sang a different tune
He couldn't take the heat it made
He hid his body in the shade
A factor that would surely aid
The Awakening of the Sun-Man
His Churches are like great iceburges
He preaches air conditioned words
He said Christ died for Sun-Man too
I do admit that that was true
But looking deeper I have found that if
He came from Bethlehem town
Then his skin was surely Brown
He chilled our thoughts and changed
our speech and called us boy and
sought to teach
The things that only put him in glory
And had the nerve to call it his-story

His money all he cares about
He don't care who goes without
He hasn't solved the plight of poor
He hasn't solved the plague of war
These solutions await I am sure
The Awakening of the Sun-Man

And now he's landed on the moon
But he kows his time is over soon
2000 years were his to spend before
His rule came to its end. . .
And the Sun-Man will rule again
For the Sun-Man is AWAKE
Peace Please!!!

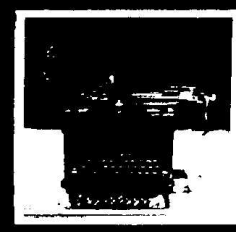
Brother Roach

[illegible]

[illegible]

[illegible]

UHURU



BLACK COMMUNITY NEWS SERVICE

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The Awakening of the Sun-Man

[illegible]

When Sir Drake put his foot on land
the people knew every lesson said true
And God began a master plan
The Awakening of the Sun-Man

Then slaves were brought from around
the world to build and cook and
till the soil
The Sun-Man's justice sing kingdom
The Sun-Man's beauty was the Sun
Although his slaves would sing it upon
the [illegible] sung a different tune
Hoping that they had it made
[illegible]
[illegible]
[illegible]

LETTERS

Dear Brother Wantumi,

I was most impressed, both with the content and the technicality of the paper, frankly, I was not expecting anything more than a mimeographed sheet' knowing how expensive printing can be, but I certainly hope that the brothers and sisters will be able to maintain the standard.

The most advanced brothers here are taking an interest in any schemes run by revolutionary blacks the world over, but as with everything else, time and energy have definite limits, and they are not in a position to write directly to UHURU. I propose trying to send you the publications of the freedom fighters at definite intervals, knowing that news from the battle front will always be of interest. Keep up the good work.

Walter Rodney,
Dar-es-Salaam

Dear Editors:

I wonder if you ever looked back at the reaction of your brothers and sisters before the incident occured at Sir George Williams University. Our brothers and sisters were very prejudiced towards their own people.

The fact is our brothers ignored entertaining their soul sisters and entertained the white girls, and felt very proud of their reaction. As far as I notice now, the brothers, are very eager to say hello at the first sight of a sister and you yourself must have noticed or realized how friendly they have gotten. If the Brothers were still attending Sir George and gotten their degrees, they would not have given any notice to their sisters; they would either have left the country or have felt too proud to hold the hands of a sister in the appearance of other people. (True or False).

I'm very confused and would like very much an answer from your editors and sisters and brothers who read the Uhuru. I'm looking forward for an answer in the next issue.

Very sad and confused.

EDITORS NOTE

Dear Sister:

Whilst there in some validity to your observations, it is certainly not true of all of the brothers. However, we all grow and mature by experience and sometimes regret past mistakes. It may well be that the Sir George incident was the experience needed by black people not only to recognize themselves individually relative to a hostile white society, but also to get together in mutual love, respect, and honour which might previously have been missing. Let us then try to forget our differences and apply our energies towards fighting injustices. By the way, as an afterthought, open hostility from one's own kind sometimes stems from a deep love suppressed by the divide and rule policy of the white world.

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"ACTUALLY, I DON'T WANT TO UPSET THE WHITE STATUS QUO EITHER — I JUST WANT TO BE INCLUDED IN IT!"

MUHAMMAD SPEAKS

PRESS STATEMENT ON RACISM AT SIR GEORGE

The Caribbean Students' Association of Sir George Williams University and the Feb. 11th Defence Committee would like to make the following points abundantly clear to the Administration, faculty, and students of S.G.W.U. and the various levels of government (Provincial and Federal) in Canada.

We take strong objection to the racist nature of the cartoon which appeared on page 6 of "The Paper". In our minds, there is a very clear connection between this new manifestation of racism at Sir George Williams University and the previous evidences of it which culminated in the racial confrontation on Feb. 11th, 1969. We regard it as an intolerable insult to black people not only here in Montreal, but in the Caribbean, the U.S., Africa and around the world. It is a blatant example of the type of stereotyped white thinking which has brought so much pain and suffering to our people over the last four hundred years. In the present state of white and non-white relations such-like manifestations of racism only worsen racial tensions and portend ill for the future. We feel that racism as evidenced by these recurring manifestations in Sir George constitutes a serious threat to the dignity of black people. As black people and as students at Sir George, we consider it our obligation to expose and fight against this racism. Judging from events leading to the Feb. 11th incident, it is clear that the racist administration is not prepared to deal effectively with this problem. It is therefore the responsibility of the Canadian people (whose taxes are being used to finance Sir George), through the Federal Government, to take effective action. With this in mind, we again demand for the tenth time:-

The institution of an immediate investigation of racism at Sir George Williams University by the Federal Government.

If this action is not taken immediately and black people are to be subjected to this type of dehumanization, we must seriously consider other means of defending our dignity.

Caribbean Society of S.G.W.U.
February 11th defense committee

BOGLE L'OUVERTURE PUBLICATIONS PRESENTS AN IMPORTANT NEW BOOK

"THE GROUNDINGS WITH MY BROTHERS"

Walter Rodney was born in Guyana 27 years ago, had a brilliant student-ship at the university of the West Indies, came to London University in 1963 and after researching in London and Portugal he wrote his masterly Ph. D. thesis on "A history of the upper Guinea coast, 1545-1600" (published by the Clarendon Press, Oxford). Then he spent 18 months lecturing within and without Tanzania's radicalised University College before returning to the U.W.I. in January, 1968 to start a course in African history.

On October 15th 1968, the Government of Jamaica banned Walter Rodney from re-entering the country after a trip abroad. It is already clear that this event has become a watershed in the Black West Indian's social and political expression, and it is necessary for us to understand why it occured. It is for this reason that "THE GROUNDING WITH MY BROTHERS" is compulsory reading, since it contains accounts of the major lectures given by Rodney in the nine months up to October, 1968.

The opening chapters (one of them is written by Richard Small) document the social, political and economic forces which have shaped the current West Indian situation, in particular, that of Jamaica. Then follow two essays on the meaning of Black Power and its relevance to the West Indies. There are also chapters on African history and the role that a knowledge of Black history should play in balck revolution. Finally, we have reproduced here in full a speech that Rodney delivered in Montreal *after* he was banned from Jamaica.

Dr. Rodney turns his considerable talents as a writer and historian on to the West Indian scene and shows that the legacy of slavery and colonialism has left deep psychological, economic and cultural scars on the people of those islands.

He asserts that it is only through a conscious effort by West Indian intellectuals and workers to identify themselves as Blacks that any hope can be seen for the future of the dispossessed of the W.I. He examines the inferiority complex and its stultifying effects on the development of Blacks; the imbalance of the power distribution which allows the W.I. "reds" and "browns" to rule a predominantly Black W.I. society. For the first time, an intellectual makes contact with the "rebellious" Rastas and relates their philosophy to black revolutionary thought: he shows how the continuation of the 'white superior-black inferior' complex encourages Africans and Indians to hold each other in mutual contempt, thus producing communal violence. In conclusion, Rodney asks that we start seeing with our own eyes. 'Groundings' helps us to start. (Forward orders to Bogle L'Ouverture publications 110 Windermere Road, South Ealing London, W5 [illegible])

An open letter to the Governor of Bermuda

To His Excellency Lors Martomere P.C., K.C.M.G. Governor and Commander - in - chief in and over the Islands of Bermuda.
Pembroke, Bermuda.

WHEREAS at the Bermuda Constitutional Conference held in London in 1966 very little was achieved as far as the Youth of Bermuda is concerned.

AND WHEREAS since the Constitutional Conference the administration of the country has once more lapsed into Rule by a Few.

AND WHEREAS Bermudians have been gladdened by the attainment of Universal Adult Sufferage be it only in the matter of Election to the House of Assembly.

AND WHEREAS the mood of the people of Bermuda is not reflected in the type of Colonial Administration which governs the country.

AND WHEREAS there is no Equal justice in the Courts for Bermudians regardless of Race.

AND WHEREAS the unrepresentative Government has passed a Race Relation Act designed to perpetuate the system of racial injustice.

AND WHEREAS the emphasis in Education curriculum has traditionally been placed on White History and Culture to the detriment of Black Culture and Black dignity.

WE THE UNDERSIGNED members of executive of the Progressive Labour Party Youth Wing, who are also citizens of Bermuda and Liege Subjects of Her Majesty on behalf of the Youth Wing of the P.L.P. and Youth of Bermuda do humbly petition Your Most Excellent Majesty to take heed of these grievances and speedily to implement the undermentioned:-

1. (a) Immediate convening of a Constitutional Conference, 1969 to ensure Lowering of the Voting age from 21 to 18 since at 18 liege subject of Her Majesty are liable to the Draft.

(b) Immediate granting of Internal Self Government for the Colony and a date for Independence set.

(c) A system of proportional representation to be immediately adopted as the system of election to the Islands Parliament.

(d) Calling of immediate Elections for the Corporation of Hamilton and St. George's and Parish Vestries on the basis of Universal Adult Suffrage.

(e) Abolition of Corporal and capital punishment and wide-spread Law Reform.

2 (a) Immediate reforms in Bermuda Education.

(b) Proper re-zoning of Schools.

(c) Dropping the names like "Churchill" from the names of Schools and replacing them with names of Bermudian pioneers in Education.

THAT THESE GRIEVIANCES be redressed. Your humble subjects will ever pray

Chairman: Dennis Warne
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BLACK EDUCATION - REDEFINED

The Centre for Black Education" is an independent, total program of education designed to train technicians who will work to liberate African People and develop the African World. (This institution has formal relations with Malcolm X Liberation University in Durham, North Carolina. They are, in fact, one institution with one set of beliefs, one set of goals on two different campuses.)

Admission requirements are: sixteen years of age; a desire to work for your people; agreement with the aims and objectives of the Centre for Black Education. Sucessful graduation will be based on (1) a clear understanding of the goals of Pan Africanism (2) Completion of training in basic skill which will aid in the Libération of Black People. (3) One to five years of study, according to interest and emphasis.

Many of the people involved in the development of The Center for Black Education were faculty and students at the The Federal City College in Washington, D.C. After a year of attempting to develop a Black Education Program, they found it impossible to educate themselves in their own interest in a white institution, so they moved on. They were not thrown out, beaten out, scared out, or jailed out. They simply lifted their program out of the enemies' hands and placed it in the care of Black people.

If we seek independence, first we must be self-reliant. In order for the Center for Black Education to remain financially independent, each student enrolled must pay $100.00 per year tuition. Each instructor (many of whom will be working other places to earn money) will pay 10% of their incomes to teach in the Center. All operations personnel: Directors, secretaries, janitors, etc., (assuming they are able to raise money among Black people to support them), will pay a percentage of their income to The Center for Black Education.

As an educational institution independent of and opposed to the objectives of the American nation and dedicated to the sustenance and stability of the African Continent and its people, they find it necessary to train those who will take on FULL responsibility for the well-being of our people.

C.B.E. sees the basic needs of our people as being: land, food, shelter, medecine, viable Political Organizations, Free cultural expression (in essence, Nationhood).

To this end, there will be courses in: mathematics, nutrition (how to eat to live), chemistry and Physics, food science and food technology, basic health care, physical development, African and European languages.

Specific Nation-Building Projects: Childrens Education Program, food preparation (canning, processing), Black Communications Projects (filmmaking, dance, art, etc.), Health Clinics, Newspaper, Travel to Africa & Caribbean, Political Organizing Handbook, Survival techniques during projected struggle.

Since we are a colonized people and do not control our goods and services, our minds (Education & Communication), the mechanisms of force and violence, the goal of the centre for Black Education is the independence of African People. Therefore, C.B.E. will train, Food Scientists, Bio-medics, Political Organizers, Teachers, Black Communicators, Engineers and Architects.

'We will Not Look To Our Oppressors To Deal With The Nature Of Our Oppression.

Brenda Dash

FEATURE ARTICLES

IRRESPONSIBILITY OF BLACK PEOPLE IN MONTREAL

Every race or nation of people has certain ideas and attitudes which its members all hold in common. These attitudes were developed through the different experiences that the people went through in their history. And from generation to generation these ideas, traditions and attitudes are handed down from father to son. For each nation, its particular set of ideas and beliefs are time-tested and totally accepted.

This is also true in the case of the Black man in the Western Hemisphere. The only problem is that we have a whole set of beliefs, attitudes, and ideas that are very damaging to our welfare.

Did we always have these harmful attitudes and if not, how did we get them. Before we were kidnapped and forcefully taken out of Africa by the white race, the ideas and beliefs which we held were positive and progressive. They enabled us to live sound, happy, and orderly lives. Our communities were strong, well organised and self-sufficient. It is only since the white man brought us over here did these ideas develop.

When our ancestors were first brought over to the Western Hemisphere, it was difficult for the slavemaster to get them to work for him. Our people were very independent, and constantly refused to submit. Most of them looked at the whites as an inferior type of people.

Before he could get them to work for him the white man realized that he would have to break their spirit. This he did by inflicting constant and almost unbearable pain on the captured Africans. The object was to punish the Black brothers and sisters to such an extent that they would automatically become frightened at the very sight of a white person. In this process, many of our ancestors whose spirits couldn't be broken, were killed.

This type of treatment continued every single day for the 300 years slavery existed. During this time we were also indoctrinated by the whites with many beliefs and ideas that are advantageous to the whites, but are harmfull and dangerous to us, and unfortunately, we still have some of these backward beliefs and attitudes.

One of the most vicious and dangerously harmful attitudes that we possess is what I call "the attitude of irresponsibility". That is even though the average Black person is very ambitious and responsible as regards his or her own individual life, he often shares a dangerous lack of concern for the future progress and well-being of *our race as a whole*.

Here in Montreal we see many examples of this type of attitude. For example, all Black people know how difficult it is to get jobs. Again we all know that even after we get a job we often are not promoted as fast as we should. Less qualified whites are often promoted before us. (In many cases we teach the job to whites who are then promoted before us.). And certainly we are all aware that the top positions in most jobs are closed to us. But, do we have any plans to counter this situation? No!

Any Black person you ask, will tell you in a minute that the more Black people there are in Montreal the tougher the situation will become Again we all expect, and some of us hope, that the number of Black people will increase. But if you ask what efforts are being made to take care of the expected increase in the Black population and also to provide jobs, there is no reply. We carry on as though we are still back on the slave plantation. No-one, not even the so-called intellectuals are making any plans for the Black community.

On an individual level, the Black man is probably the most progressive and ambitous man in the world. But this rat-race that we are in is not for individuals. It is a team race. And in any competition of one or two black men against the Italian, Jewish, Anglo-Saxon, or Chinese community, who will come second?

We know the score, because from the youngest to the oldest, from the dropout to the university graduate, from the pimp to the church member, and also from so-called Nova Scotians, West Indians, Americans, etc we hear the same refrain. "WE NEED A UNITED EFFORT".

But no one feels it is his responsibility, or his duty, to try to bring this about.

In any aspect of Black life in Montreal one can see this disloyal, irresponsible spirit. There seems to be absolutely no racial self-respect. Some Black people use the excuse - "Well, I'm a West Indian. I don't care about this country. I just want to make a few bucks and I'm gone." But the point is that people who have been living in Canada for 30, 40, 50 years sing this same song, and they are still trying to "make a few bucks." The situation in the Caribbean as regards BLACK UNITY, and Black economic, social, cultural, and political well-being, is just as bad as it is here.

As bad as the economic scene is, the social scene is a million times worse. Imagine a city where there are so few Black people, and yet when we see each other on the streets, instead of a smile and a Hi!, we turn our heads the other way. Black men, amongst a host of whites, on buses and trains, travel long distances without saying a word to each other! In apartment buildings, many times only two or three apartments have Black people, and yet these Black people do not make each other's acquaintance. These same people will tell you that we have got to unite to get out of the mess we are in. No one seems to think it is his responsibility to make the first move.

And so the disgraceful scene continues. If you examine the Black community you cannot fail to notice this lack of concern, this "don't care a damn" spirit. The white race lynched Black people, burnt Black people alive, brutally castrated Blackmen, and yet today in 1969 all is "forgiven and forgotten" and Black men go chasing after white women.

From seventeen to thirty-five; the most progressive age-group that is usually the chief one engaged in nation-building in our community, they are engaged in keeping our enemy's women sexually and psychologically happy. And in this activity there are no distinctions or differences, because Africans from the mother-country, socalled Canadians, West Indians, Haitians and Americans are all doing it. (That's Black unity for you.) It's the most heart-breaking thing about the Black community. These fools don't seem to have any shame, or pride in themselves or their race. No one seems to be thinking about where it will all end. No one seems to care.

Even the Black women. The white woman's gain is the Black woman's loss, but are the Black women doing anything about the situation? Well, they talk about it a lot And this is another case where we have strong Black unity, because no matter where they were born or brought up, all Black women are 100% opposed to this "fraternising with the enemy". Again, no one seems to think that it is up to Blacks to solve this problem. Thus, if you ask why something isn't done about the situation, a black woman will tell you, "Chile, if these Black men want to run behind white women that is *their* business."

CONCLUSION I have attacked an attitude of irresponsibly that seems to me to be the prevailing attitude in our community. There are other attitudes that are very healthy, correct, and progressive. There are also many individuals to whom my criticisms DO NOT APPLY. There is also examples of Black Unity to be found in Montreal. But if you take the Black Community as a whole, you will have to agree with me. Again, even though I was speaking only of Montreal, I believe that this criticism is also true for the Black communities in the rest of Canada, the Caribbean, England and the U.S.A.

by Akintula Chaka

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NATIONAL INTERIM COMMITTEE MEETS

On Saturday, November 8th an interim Committee, which was set up after the division of the CCC, met in Toronto to evaluate their position in terms of the current pressing problems facing black people in Canada. Represented at the meeting were delegates from Montreal, Toronto, Waterloo, Guelph and Hamilton. After detailed discussion it was the general concensus that a loosely structured National Organization would be formed.

It was felt that there was a need to co-ordinate the work of Black People in every major region of Canada (cities-townships-municilalities). The focus of the organization, therefore, will be to address itself to trying to bring about a greater level of direction and co-ordination in the efforts of black people in every area. While this is being done, the National Organization would co-ordinate the efforts of various regions. The National Organization will further attempt to link our struggle with that of other black people all over the world.

In order tht these objectives receive prompt community attention a tentative date was set in February, when a National Working Conference will be held, at which time Basic policy will be outlined. Some of the topics which will be on the conference program will include:

(1) Implications of the Sir George Williams University confrontation.

(11) Towards Economic control of the Black Community-Dynamics of Black Power

1. What type of relationship should exist with (a) government (b) white community (c) ethnic groups (d) educationalist (e) police.

2. Education and Culture - (Youth and Adult) workshops

3. Job-training, recruitment, self defense, etc.

4. Communication - Relationship with white press. The role of the Black Press in meeting the needs of the community.

5. Political Strategy - Relationship with Social Clubs - Sports Clubs, Church groups, etc., National Associations, within the Black Community - The question of dealing with divergencies in political orientation within the Black Community.

6. Immigration.

(111) National and International Unity.

(1V) Election of Officers

These topics are tentative - Interim committee invites critical comments and suggestions of other relavent topics. Write c/o Uhuru.

Rosie Douglas

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LIBERIA

BLACKS EXPELLED

Seventy Black American immigrants have been given seven (7) days to leave the country as undesirable aliens. The immigrants, about 150, arrived in Liberia in November 1967 because "they never had any real freedom in USA", according to their spokesman.

Attorney General James Pierre told newsmen that the Americans were living in a deplorable state with no visible means of support. He added that since arrival two (2) years ago they had not declared their intentions to become citizens, and were considered undesirable aliens and must leave.

Every government demands that immigrants assimilate with the population and contribute to the building of the society, but to expect every immigrant to be an overnight success is ridiculous and utterly unrealistic. Perhaps it is understandable that some of the immigrants have not become overnight successes; it takes times to shake off the trauma of having been born black in viscious racist USA.

At a time when most countries are passing legislations to facilitate immigration of their own kind while closing the door tighter to others, the expulsion of these brothers and sisters is a backward step by Liberian authorities in the struggle for black unity.

Liberia with a population of 1,030,000 is at the South Western bulge of the West Coast of Africa. Both USA and Liberian coinage are legal tendes, and the Liberian constitution is modeled after that of USA. The political life has long been dominated by the true Whig Party which has been in power continuously since 1877. The country became independent in 1843.

The ruling oligarchy now headed by President Tubman over the century has set itself apart from the rest of the population.

Rubber and iron are the main exports, but most of the rubber plantations are owned by Firestone Company and B. F. Goodrich Company of USA; while the iron mines are controlled by Liberian Mining Company – also an American Company.

The wave of nationalism in Africa has had little impact on Liberia which has maintained a role of a sympathic onlooker. Even though Liberia was among 29 nations at Asian-African Conference at Bandung, Indonesia, she took no active part, inasmuch as the proceedings were concerned largely with conditions applicable to people living under colonial rule.

At the independent African States Conference called in Accra by ex-president of Ghana Kwame Nkrumah to strengthen the collective voice of Independent African States in world affairs and to promote the idea of an African Confederation, President Tubman of Liberia was the only head of state who did not support a resolution in support of the Algerian Nationalists in their struggle against French rule.

The irony of the expulsion is that the settlement in1822 near the capital Monrovia of freed African slaves from USA was responsible for the name Liberia, and that the descendants of these people who wanted to return to a haven of African. control the national government.

LOSOTHO

The kingdom of Losotho, in Southern Africa and completely surrounded by the Union of South Africa, will hold its first post-independent elections on January 27th.

CURRENT

GAMBIA

A draft constitution to make Gambia a republic in five (5) months time has been published in Bathurst. Under it the head of state will be a president elected by Parliament thus ending the ridiculous allegiance to a foreign monarch - the Queen.

CONGO BRAZAVILLE

An attempted coup d'état against the Congo government of Captain Ngonbi failed. Cpt. Ngonbi led an army insurrection against former President Massamba Debat in August 1968.

KOFI

EARLY EMPLOYMENT DISCRIMINATION

Mrs. N. Goames, a recent arrival from Trinidad has had an early taste of the disillusion faced constantly by black residents in Canada. The March shipping Company had a copy typist job advertised in the Gazette. The sister phoned in to verify the vacancy and was asked to come down and fill out an application form, immediately after which an interview would be forthcoming. On arrival, after filling out the form she was told to wait because someone else was being interviewed. The interminable wait ended. The person being interviewed had gotten the job. Out of curiosity Mrs. Goames on arrival at home again phoned to reaffirm the fact that the vacancy no longer existed. But the vacancy was still there and the promises of an interview were still given. She then identified herself and asked to speak to the manager. The phone slammed loudly in her ear. It is most discouraging and racist to have black indigenous people treated in his manner all their lives with no expectation of redress, but it is even worse for a new arrival in the "promised land" to have her dreams shattered, and it certainly is not a pleasant picture of Canada to be painted in the West Indies - Canada's most FERTILE investment area. But then Canada does not care about her image in the W.I. In fact, they don't want black immigrants they only want their money gained by exploitative investments.

Staff Reporter

ON THE WESTERN FRONT

Brothers Rosie Douglas, Carl Paris, and Gordon Sadool left Montreal on Sunday, November 16th to undertake an extensive two weeks tour of Western Canada. During the course of the tour they will visit Brandon, Winnipeg, Saskatoon, Regina, Edmonton, Victoria, Vancouver, Waterloo, Windsor, London, and Ottawa – The tour is being financed by the University of Toronto Student Council. Apart from meeting specific obligations at 15 Universities, the brothers will be more interested in meeting the small and scattered communities of Black people living in Western Canada and in learning from them about the nature of their problems, particularly since the racial confrontation at Sir George Williams University.

Appeals will be made to student councils to contribute to the February 11th Defence Fund.

Staff Reporter

STRUGGLE CONTIN

Thirteen days have elapsed since the latest manifestation of racism surfaced at Sir George Williams. My intention in this article is to keep my brothers and sisters informed about what has transpired during this time.

After Dr. O'Brien, Principal of Sir. George had suspended publication of "The Paper", in which the racist cartoon was printed, the Evening Students' Association which is responsible for publishing the 'Paper' published another issue under the guise of "The Referendum'. To me this is a feeble attempt at deceit and is nothing but sheer hypocrisy. Since we have become used to such tricks we have not been deceived.

At this point I must reiterate that as Black students at Sir George we will not be sidetracked into fighting individuals but are devoted to exposing and fighting against racism wherever it may exist. Nevertheless it is important to expose the type of trickery and dishonesty which the 'MAN' uses to clear his distorted image.

Further to this, it must be pointed out that on November 3rd, charges were laid by thirty-eight students and members of faculty against the editor of the 'Paper'. It is important that it be clearly understood that the Caribbean Students Society as the representative of the majority of black students on campus have not and will not be laying any charges under the 'spurious' code of behaviour. To us the code of behaviour is just another attempt to muzzle the 'Black Upstarts' and for this reason we will not be trapped into legitimizing it.

This not withstanding, we waited anxiously to see if the hunter will hunt or be hunted. Not unexpectedly, nothing has come from these charges as they were withdrawn on Nov. 7th. Meanwhile to keep the game of 'fool the niggers' going Mr. Gray, editor of the 'Paper' laid charges on Nov. 5th against 8 of the white original complainants. It is important to note that Dr. O'Brien seems to have belatedly recognized the ineffectiveness of the code He commented that the university is studying the possibility of the laying its own charges because of the past history of the affair – charges being laid and withdrawn – the University has an obligation to look into the matter in an attempt to clarify the new student code. (Montreal Star Nov. 14th).

On Nov. 6th, Dr. O'Brien appointed a three man committee "to receive and reconsider any E.S.A. recommendation for the resolution of an unsatisfactory situation in connection with E.S.A. responsibility for and authority over a publication published under its auspicies."

The appointed committee has met three times but nothing substantial has as yet been reported. According to a report by the three, the proposals given by the E.S.A. representatives are thus far inadequate. They further state that "we see the need for a clearer statement of the responsibility of the E.S.A. for the appointment or removal of the editor of any publication published under their auspicies."

Other committees are in the process of being formed. First we have the student court which is being selected by computer and would comprise three students. Then there are two other committees of which one is complete. Black representation on these committees has so far been

EVENTS

ES AT S.G.W.U.

limited to one professor on the appeal for the Hearing committee and another possible one, a member of the administration, on the appeal from the student court committee.

Meanwhile, we black students are keeping the struggle awake. On Nov. 14th, in conjunction with the Feb. 11th Defence Committee, we called a press conference at which we again outlined our case. We reiterated our call for a Federal Investigation into Racism at Sir George and again called on Dr. O'Brien to approach the public on behalf of the 87 people, to let the public know there was basis for our contention - that there is racism at Sir George Williams.

Clive S. Licorish

W. I. GRASS ROOTS AND CIVIL SERVICE (TRAINING AWARENESS)

The graduates are finally returning and they are beginning the work of social change through raising the level of consciousness of a neo-colonized people. The battle is a strenuous one for it involves fighting against deliberate obstacles set up by the old order which comprises the decadent colonial civil service of the Caribbean islands, as well as fighting to present a true picture of the real situation of the islands, in an effort to raise the political consciousness of the people. It has purposefully been surpressed to the advantage of the puppet governments of these islands. The first signs of a break through have shown themselves in the growing voice of discontent coming in various forms from Jamaica and Trinidad. While growing numbers of people get more actively involved in the fight for true national independence in Trinidad, examplified by bus strikes, growing militant factions, student occupations, and numerous dissatisfied publications, the Jamaican government has begun to be brought to task for some of its actions. (e.g. Walter Rodney affair, and ensuing riots also the issue of Jamaican, students involved in Sir George Williams Affair. Meanwhile in St. Lucia where civil servants are now questioning the function of their association, the graduates and other more aware members have formed an Educational Forum bent on educating the masses with a view to showing the inconsistencies of the governing party as well as that of the opposition and the essential non-difference between them. Simultaneously weekly massive public demonstrations are taking place demanding the government's resignation.

In St. Vincent where a Forum has existed for a longer time, news has now been received of the latest developments. At a special civil service association meeting last week a vote of non-confidence was almost unanimously carried, resulting in an 'en bloc' capitulation of the executive council. At the new general election a packed assembly hall witnessed the final 'Coup-de-Grace' administered by the more youthful forces of new graduate arrivals. The new executive now comprises' among others, Bros. Eustace Arnium, president, and J. O. Cato, 1st assistant Secretary. Both are well known to the Montreal Black Community, where their awareness and sincerity have often been proved by tests of day to day living in this society.

Perhaps in the near future, with our active support, along with the hard work of others in the islands, Alcan will no longer be able to boast $63,000,000 profit in the first nine months of 1969. Marigot investments will no longer be able to boast $1 1/2 million profit for 1968, and project $2 1/2 million for next year. No longer will St. Lucia be subjected to the expectation of 11 new miltimillion dollars hotels to be built in the next five years with a 10 years tax free holiday. No longer will humiliating advertisements inviting investors to cheap labour and tax free holidays appear to remind us of the continual exploitation and degradation of Black people regardless of geographic location. Finally, no longer will we live in the knowledge of the boast of $800,000,000 yearly profits being taken out by Canadian companies from the West Indies.

Maybe the above growing awareness are signs of things to come in the West Indies, and hopefully with more brothers and sisters returning, along with the support, active and moral of those resident on the North American continent, the final blow can be struck against the imperialist, and neo-colonialist who now dictate the pace of Caribbean enslavement.

LUANGA BASHERI

MANLEY SPEAKS OUT

In keeping with a resolution unanimously passed at the UNIA by 150 black people, at a meeting addressed by Michael Manley, the opposition leader has called (at a recent PNP convention in Jamaica) for a public inquiry by the Federal government into the Sir George Williams University incident. Mr. Manley made a further appeal to all Caribbean governments to join with his party in demanding a Federal inquiry into the entire case.

Let us now hope that Mr. Manley is able to pressure this objective with the utmost vigour during the weeks ahead.

At a joint press conference sponsored by the Caribbean Students Association and the February 11th Defence Committee on Friday, November 14th, addressing themselves to events surrounding the recent "racist cartoon" incident at Sir George, it was again clearly reiterated that a Federal investigation must be called to deal effectively with this serious problem at the University.

Rosie Douglas

NEWS PELEASE

McGill University Student Council president has requested a financial statement on the state of finances in terms of funds required to secure legal council in the Sir George Williams case. Defense lawyer, Bernard Mergler, anticipated that $20,000 was required. A financial statement will be presented to the McGill student council on Wednesday, November 19th. Student council will then decide whether or not they can make funds available.

Staff Reporter

TOTAL TALENT

Singer, dancer, poet, actor and future lawyer is our 11 year old Brother Vance Rice McKenzie.

Vance was brought to the Public's eye in May of this year when he appeared at the Show mart with the Bwanna Temple Combo drill. With the encouragement of the Manager Mervyn Dash, Vance made several more appearances there, he also kept the summer pleasure seekers well entertained at Rockheads Paradise displaying his ability to sing and dance to the latest rythm and blue hits. Last month Vance made his television debut, he played the part of a German page boy in a C.B.C. production "Les Beaux Dimanches".

He doesn't have to be an entertainer, I want to be a lawyer!" says Vance. He doesn't have to be entertainer, because in addition to his dynamic stage performances, he makes top grades in his grade 4 classes at Westmount Park School. Composition and reading are his favourite subjects, he writes nature poems but occasionally he writes about people. People and places are his preferences when it comes to reading material.

Vance says, "I am saving my money for my education". "He wants a good education so that he can have lots of money, then his mother won't have to work anymore.

Vance still finds time for hockey, volleyball and to add to his musical achievements he plays the guitar. He tell's his friends in the neighborhood, "an afro is what's happening," as he gives the Black Power salute and teaches them the Black hand shake.

Entertainer, lawyer, poet, Vance Rice McKenzie is going to make it, along with his own aggressive extroverted personality and his many talents, he gets encouragement from his family.

"I don't try to influence him, whatever he chooses to do in life -- I only hope he does it well," says his mother.

It is up to us - The Black Community to see that he does well because young gifted and ambitious Black people such as Vance, will make the backbone of our community. Look out for Vance! He is the personification of Black Power in Montreal!

Malika

BLACK CONFERENCE TO BE HELD IN GUELPH

A letter recieved from Dr. C. J. Munford, associate professor of History at University of Guelph, discloses that a group of Black faculty members and students of the University of Guelph, headed by Dr. C.J. Munford, has scheduled a three day conference on the Problems of the *Black Liberation Movement* tentatively for the weekend of February 20, 21 and 22, 1970. It is envisaged that the discussions will include the struggle of Black People on the African mother continent, as well as in the United States and Canada and the West Indies. The primary purpose of the conference is to focus unflinchingly on the concrete problems of the multifarious struggle against white racism and exploitation. In order to accomplish this task, the organizers are determined to concentrate on--

1) the correct formulation of political goals adapted to the actual conditions of life wherever Black people are to be found, (e.g. armed national liberation in Southern Africa; the struggle against neo-colonialism in the newly independent African states and in the West Indies; the establishment of a separate, independent Black republic in North America for the Black colony now imprisoned in the United States; etc.);

2) the role of armed struggle in the liberation of black peoples throughout the world, and

3) the development of proper strategy and tactics for both classic and urban guerilla warfare.

With this aim in mind, the organizing committee for the conference on the Problems of the *Black Liberation Movement* has decided - subject to the suggestions of prospective participants - to subdivide the sessions into special workshops for the analysis of the following themes:

1. Armed Struggle and the Liberation Movement in the Third World.

2. The Political Role of Africa in the Black Revolutionary Struggle.

3. The National Liberation Struggle in Southern Africa and Guinea-Bissau.

4. The Political Definition of Black Nationalism.

5. The Politics of Separation: An Independent Black Republic in North America.

6. Political Strategy and Tactics of the Black National Liberation Movement in North America

7. Strategy and Tactics of Urban Guerilla Warfare.

8. Neo-colonialism in the West Indies.

If Properly handled, such a conference will prove an event of major importance for the political maturation of the Black community. In order to make the enterprise a success, it is necessary not only to appeal for financial contributions, no matter how modest, but above all for the general support and participation of Brothers who are devoted to the emacipation of Black People - especially as a means to publicize this coming event in relevant circles.

Staff Reporter

HISTORY COLUMN

TALLENSI NATION

In the last issue, this column dealt with the political system of the Zulu people who had a strong centralised state with a complete administrative machinery which was enhanced by their lineage system. Now we are going to examine another type of nation, that of the Tallansi who lived within the framework of a stateless society. They never had a centralized government, with a distinct political machinery, but their lineage or kinship system proved not only to be an adequate substitute for, but functioned to some extent as, a political administration. Since the kinship system was more of a social than of a political nature, what we find is that the values, morals and mores of the Tallensi were instrumental in providing equilibrium within their society, in the absence of an otherwise essential "force" machinery. The result was that societal values became inseparable from politics, which is something that is still unknown to the politics of western civilization. This type of society was most common throughout ancient Africa.

SOCIAL STRUCTURE

The Tallensi people were of about 35,000 in total. They lived in the northern territories of the Gold Coast and were surrounded by many neighbouring nations who had some affiliation or connection with them; usually kinship ties. As a result, there was no precise stipulated Tallensi territory or culture; they merged with neighbours in all respects. What however marked them out, was the fact that they owed tighter social bonds to each other than to neighbouring peoples. No one among them had any authority to collect taxes or any tribute or service. However, the social structure or kinship system bestowed upon each individual certain status rights and obligations, and also demarcated units, both on account of territory and close association. Thus what is realized, is that the Tallensi society was an aggregate of communities or units, and there were institutions, social, religious and political which bound the units together for the mutual welfare of the whole composite. For example, certain important rituals could only be correctly carried out in collaboration with each other, so that amity was preserved at all costs. Again we see that extraordinary unity between all aspects of culture, in this case between religion and politics, that is typically African.

In each unit or community there was one, or most often, more than one maximal lineage groups (largest groups of individuals with one common male ancestor) therefore a unit itself could be a composite body. If there were two or more maximal lineages, then they also were obligated to reciprocal duties executed in cultural ceremonies and in economic and judicial affairs. Here again is the inclination towards stability, this is seen at every level in the social structure. Again this is due to the lack of political machinery. Also marriages outside the maximal lineage or clan groups were encouraged for these marriages produced ties with other groups so that while the class remained distinct the insularity was balanced off by the then newly acquired blood relations.

Each lineage owed allegiance to the most senior male member; senior according to generation, however, if this could not be ascertained then the head would be the most senior by age. Since each unit was autonomous, the head could use stern measures to assert his authority but only within his jurisdiction (within his lineage) or clan however, whatever the issue might have been, he had to consult the whole unit, on the other hand, the head was responsible for both secular and religious affairs of his lineage, and for all transactions between other units or communities. The chief or head appointed titled elders and despite the fact that they never really formed a standing council, they had special duties that were connected with those of the head, thus they formed an intrinsic part of the headship. They in return owed extra loyalty to the chief in addition to the desired loyalty of the lineage structure. Some acted as spokesmen and deputies for the chief.

ECONOMIC SYSTEM

Economically, they were peasant farmers with a fixed cultivation. All land was inherited from ancestors. Land could be borrowed but it was regarded as an offense to sell, rent or abandon land. The chiefs or heads of clans did not themselves acquire any land except that which they inherited. As with the Zulu people, wealth was not accumulated for it was quickly distributed through legacies. No privileges were associated with wealth, the result being that no economic classes existed for this would only have weakened the solidarity of the local clan community and this could not be afforded in such a stateless society.

Odinga Mbasa

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CHECK POINT

San Francisco

Black Panther captain Warren Wells, 22, was sentenced in San Francisco Oct. 29 to a maximum 15 yrs. imprisonment, on two counts of assault with a deadly weapon against policemen during a shoot out in Oakland 18 months ago. Panther Bobby Hutton was shot and killed in the gunfight and Eldrige Cleaver had his bail revoked. A motion for a new trial was denied.

Toronto

"Canada's Angriest Black Man", Austin Clarke, recently withdrew his candidacy for mayor of Toronto as his teaching assignment at Yale university in New Haven, Connecticut, does not allow him enough time for campaigning.

Libya

As the new government in Libya moves toward closer alignment with the Arab Nations, U.S. strategists are becoming increasingly worried about the future of U.S. interests there. After the recent coup, the new premier, asked members of the Peace Corps to leave the country. They are "spies in teachers clothing who use the teaching profession to sing praises of American culture", said the premier.

Somalia

After the assination of the Somalian president, the army with support of the police seized power. A revolutionary council has been established. The new government has stated that it will work for the development of the country through socialism and pledged support for anti-colonial liberation movements.

Maryland

The trial of H. Rap Brown has been tentatively set for Jan. 19 in Belair Md. The SNCC chairman was indicted for arson and inciting to riot during disturbances in July 1967 in Cambridge, Md. He is currently free on $10,000 bond.

Jamaica

We have been reliably informed that WHITE CANADIAN TROOPS are still stationed in Jamaica. A few people have sent letters, demanding their immediate removal, to the Canadian Federal Minister of External Affairs, Hon. Mitchell Sharp. All Black people, especially citizens of Jamaica, should write to both Jamaican Prime Minister Shearer, and the Hon. Mitchell Sharp requesting their withdrawal.

Argentina

Guerrillas blew up a television satellite relay cable Oct. 31st near Buenos Aires, Argentina, presenting President Nixon's speech on Latin American policy from being broadcasted.

New York

Mrs. Coretta King, widow of the slain civil rights leader, Martin Luther King, said that the Nixon adminstration is "really asking for trouble, unless it changes it's policy" in the area of civil rights. Mrs. King criticized the Nixon administration for its "go slow" policy on civil rights. "It seems to me that a President of the United States should not - cannot afford to take a position of middle ground". She said she believes that the President of the U.S. is "obligated to the nation to take a strong moral position" on the rights of Black people.

New York

Twenty-one Black Panthers accused of plotting to kill police, conspiring to blow up five major stores, some New Haven Railroad tracks, and the Bronx Botanical Gardens, to trial in New York City.

Arrested on April 2nd., the Panther party members have been held in seven different jails on $100,000 bail each. Efforts to reduce the bail has been frustrated in several court appeals.

Chicago

Americans sighed and continued to do their thing, and nation wide TV cameras publicised the injustices that emanates from their courts. Yes, they all watched a Chicago judge gag, shakle and beat Bobby Seale and sentence him to four years in jail for contempt of court, as he tried to act as his own defense, a basic right of every citizen. Even the so-called white revolutionaries and "friends" of the Panthers did not utter a sound in Bobby Seale's defense.

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DEAR SISTER

Dear Sister:

I used to belong to an organization in which all the members were black in colour, however this group's attitude was to change as many black people as possible into white imitators rather than concern themselves with issues that affect the lives of Black People in this society. I would have preferred to take part in programs that could and would educate the minds of my people in a Black perspective. Therefore I left the organization and I am now trying to find a black group in which I can better fit. Can you help me?

Eager to Help.

Dear Eager:

You are not eager enough! You are wasting a lot a valuble time running around trying to find an organization that is already working to help black people educate themselves. I think you should have started to work in your own group instead of leaving. It is quite obvious from your letter that you had a tremendous job to do there.

It is your duty to teach any black person who needs you help, and your fellow members are in great need of knowledge. Instead of running away from white washed Black groups you have to remain in such institutions and do everything in your power to change those policies that are geared toward the destruction of Black minds to those are equiped to cater to the needs of that Black folks.

The steps you are taking to alleviate the situation is indeed detrimental to the cause. You have detached yourself from people who need you

Dear Sister:

I read and enjoy your column, but my brother says it is counter-revolutionary. He calls you Abby Black. After discussing the column with him and thinking it over myself, I came to the same conclusion. What do you have to say for yourself?

A Sister

Dear Sister,

At present Black people find themselves listening to and engaging in "revolutionary rhetoric." And my column may serve as material for one of these discussions which may ultimately give someone a little mental stimulation. Your case is a prime example. Your Brother and yourself ripped 'Dear Sister' apart you started to THINK good! You were only discussing the structure of the column. Just think, if you had touched on the content. You might have come up with some even more constructive criticism.

Perhaps the column is "counter revolutionary", but if it helps to inspire Black thought, then all is not lost

POLICEMEN VICTIMIZE INNOCENT BLACK MEN

Even though the Black community of Montreal is one of the most honest, hardworking, and law abiding communities. Its members are constantly victimised and insulted by racist, and bigoted white people.

This victimisation occurs in all fields, from housing, education, and jobs, right down to the very organisation that is supposed to protect the people from criminals and law breakers ie. , the police. The very police, servants of the public, whose salary is paid partly by taxes collected from Black people, often go out of their way to intimidate and harass us.

A recent example of this unfair harassment took place last Friday night (14th November, 1969) On this night, three brothers, one of them just visiting in Canada, were cruising along in a car on their way to a friend's house. At 10 p.m. a motor - cycle police man at the corner of Sherbrooke & Wilson Sts., signaled them to stop. This they did, whereupon the policeman immediately radioed for three squad cars which soon arrived on the scene.

Without any of the normal courtesies that a policeman is supposed to show, the brothers were simply told, "Get out! Get out!" Three times in a row, like a group of uncivilised savages, the policemen then roughly searched the brothers. Even though the brothers were spread-eagled against the car, the policemen would keep pushing their legs further and further apart unnecessarily trying to aggravate them.

One of the Brothers understandably became very angry, but as he said later "when I looked back and saw all those cops I had to cool It."

At no time while all this searching was going on were the brothers given any explanation of what it was all about.

Having searched the brothers and not having found anything, the policemen then took them down to the No. 4 police station. There, the three brothers were again searched. When one of the brothers, Brother Nigel asked why they were being held he was was simply told, "Shut up!"

Brother George told the policeman that we was just a visitor from Jamaica and had only recently arrived in the country, He was told, "Stop staring at me or I'll knock your head off."

From No. 4 police station, the brothers were taken to the No. 1 police station and forced to spend the night in jail.

Just before locking them in their cells one of the detectives made a typical white joke, asking the brothers if they had enough money to pay their rent for the night.

After having been held without explanation, and without being allowed to make even a telephone call to let his family know where he was, brother Alphonse said he didn't think the detective's joke was so funny.

The brothers were not released until 3 p.m. the following day (Saturday). They were finally told that they had been picked up on "SUSPICION" of robbery. Five men, 4 Black and one white, had committed a robbery, a detective told them.

Akintola Chaka

UHURU

937 - 2668

UNPLEASANT

Partly reprinted from Daily Gleaner Jamaica Nov. 5/69

"The charges against the Jamaican government by Jamaican students in Montreal is an unpleasant one. And the gravity of it has not been diminished by the silence of the Prime Minister and Minister of External Affairs. It just goes to show how an ill-considered act of clemency can lead to the embarrassment of a government.

Students, or anyone else in Jamaica faced with court charges, have to furnish their own defence, except if the charges in Jamaica come under the short list for which legal aid is provided. So Jamaicans overseas - students no different - have no reason to expect that when they have to face foreign criminal courts, it becomes the liability of the Jamaican taxpayers to provide them with legal aid. In the case of the Jamaican students involved in the Canadian University case, however, Mr. Shearer granted some legal assistance, now ending in a rebuff to the Jamaican government.

The facts show that four Jamaicans are among some 80 adults facing charges of conspiracy following the burning of a computer centre at Sir George Williams University in Montreal on February 11 last. At the very start, the Jamaican government got into the act and bailed the Jamaicans. And later the students were offered legal aid, courtesy of the Jamaican government.

Then came the rebuff; a cablegram, directed to the Prime Minister and signed by three of the students saying in effect: "We have reconsidered, if the only way we can get legal aid from the Jamaican government is to plead guilty to criminal charges, then you can keep your legal aid."

The cablegram was sent on September 28 while the Prime Minister was away but up to now the Prime Minister has not been able to say anything on the matter. What can he say? The students seem to be right.

Was there a committment? Was there a deal? Was there any arrangement that placed the political interest of Jamaican-Canadian relationships above the pure interest of Justice according to law?

For our part, we find it somewhat cowardly that when eighty persons are charged with conspiracy, four of them who are expatriates, should be enticed by their government to plead guilty to save their own skins and perhaps to implicate the others. This should not be... If there was a conspiracy to the extent that it has been charged, then it is for the Canadian court to determine. If all or any of the students are guilty of conspiracy, it will be for the prosecution to prove. But it is unfortunate to say the least, that the Jamaicans "double-crossing" the other accused. Such action could only serve to give Jamaica and Jamaicans a contemptible look.

Students, like all other citizens, are subject to the law and the punishments of the law, here or in Canada. It is good that at least the Jamaicans in Canada feel that it is right that they should face the trial and face the penalty if any, along with their fellows similarly arraigned."

In respect to this editorial which at least attempted to place the Jamaican government in their rightful position, the Prime Minister, Hugh Shearer, came out with what he called a statement of position on the matter in parliament. The Prime Minister was obviously at pains trying to justify his treacherous position. He explained that the government had paid bail and they were not prepared to force Jamaican students to secure the services of a lawyer in whom they had no confidence. This latter statement is clearly untrue. At the time of writing this article, the students are still awaiting word from their government on the question of an arrangement to get a lawyer of their choice, Bernard Mergler not Meyer Gross. Mr Shearer, in this statement, steered clear away from dealing with the question of sending his Solicitor General Watkins to Montreal to offer the students a "deal" whereby they would isolate themselves from other dependants by pleading guilty. The Gleaner should continue to explore the deceit of the government. We are forced to conclude that the government is more concerned with maintaining "proper" relations with the Racist Canadian Government that defend and further the human interest of their nationals

Rosie Douglas

DICK GREGORY AT ITHACA COLLEGE

Dick Gregory won a standing ovation from white students at Ithaca College, (Ithaca, New York) when he told them: "Next summer (riot season), when your parents are watching the news on T.V. and start complaining about black folks rioting, looting and burning, turn down the volume on the T.V., stand behind it and read the Declaration of Independence in a loud, clear voice. 'We hold these truths to be self evident, that all men are created equal with certain inalienable rights that among them are life, liberty, and the pursuit of happiness... That when any form of government becomes destructive of these ends, *it is the duty of those, citizens to overthrow that Government.*"

Malika

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Le CONGRES DES ECRIVAINS NOIRS UN AN APRES

Le Congrès des Ecrivains Noirs, il y a un an se réunissait à l'Université McGill de Montréal. Plus un congrès idéologique que politique, de parti ou de front national de libérations, ce congrès à vocation international voulait cependant lancer ou re-lancer le "Pouvoir Noir". La volonté soit de situer ou de redéfinir ou tout simplement de refuser la "négritude" de jadis marquait bien chez les organisateurs le profond désir de sortir de la littérature où moisissaient les "têtes de file" noirs. Autrement dit, les militants après avoir imposé aux structures sociales de l'Occident blanc les formes d'art et de vie des peuples d'origines africaine sentaient le besoin de sortir du folklore proprement dit. La réhabilitation émotive et folklorique menacée de blanchissage par la machine infernale occidentale, il fallait enrayer le désamorçage et relancer la lutte, d'autant plus que les arts "afros" deviennent de plus en plus simples produits de consommation pour cette même société qui depuis des siècles vole et viole impunément les peuples afros.

Ainsi, le problème blanc face à la communauté noire occupait la place d'honneur alors que l'histoire à proprement parler ne faisait l'objet que d'une courte halte. Halte en effet puisque ce congrès fut une course haletante jusqu'au scandale-blanc que constitua l'atelier-noir-fermé-à-tout-blanc. A long terme, il est heureux que le problème politique domine la trop facile soulerie que pourrait être le gavage sans fin "d'historiettes" et même d'histoires et anecdotes d'ancêtres glorieux. A court terme cependant, il nous faudra à nous autres negres savoir distinguer nos ennemis de nos amis et mieux encore, il nous faudra sûrement avoir le courage de voir les problèmes avec des yeux vides de passions pleins de soleil et d'ardeur révolutionnaire.

Ce congrès donc voulait donner une nouvelle vigueur à la lutte des peuples de couleur. Sortir du folklore pur et simple comme nous le disions plus haut et dans ce sens, l'intervention de Stokely Carmichael, pour déterminante qu'elle fut marquait déjà, à mon avis un léger retard sur l'histoire politique actuelle des noirs tant nord-américains qu'africains, antillais ou sud-américains. Car si l'on peut-être d'accord pour laisser l'histoire "passée" embelir des rayons de bibliothèques bourgeoises; si on peut accepter "d'utiliser" l'histoire "passée" comme un outil de fierté et de réhabilitation superficielle, en politique on ne peut impunément refuser d'apprendre les leçons de l'histoire passée et immédiate, quelque soit la cruauté sentimentale ou affective de ces leçons. Car la libération est un problème politique et parce que la politique à ce niveau de lutte est mise en commun des échecs et des victoires qu'on fait alterner selon une dialectique propre jusqu'à éliminer tout échec ou possibilité d'échec avant la dernière victoire.

Et cette dernière victoire, personne n'en doute ne peut-être que prise du pouvoir. Or actuellement, c'est la confrontation entre deux sociétés. La première, millénaire et endormie par une longue, pénible et tout aussi savante colonisation. La seconde, objectivement dénudée de valeur humaine, malade, vouée à l'auto-destruction puisque minée de l'intérieur comme de l'extérieur... et qui tout en étant consciente de tout ceci a semble-t-il décidé de faire son chemin jusqu'au bout et pire semble déterminée à ne permettre que rien lui survive.

La première cependant, même si elle a survécu à la colonisation systématique et scientifique des blancs qui se vouaient à sa totale disparition, peut-elle répondre efficacement, telle qu'elle se présentant avant la colonisation puisqu'elle a très peu évoluée, aux aspirations des hommes des XXè et XXIè siècles? Car de survivre à fournir de l'énergie vitale est un autre problème. Et ceci, c'est l'histoire actuelle qui nous l'enseigne, les institutions de l'Afrique ancienne ne peuvent être pastichées sur les réalités actuelles, pas plus que l'inverse n'est possible. Et, l'histoire actuelle nous enseigne aussi autre chose: l'homme noir ne peut pour parvenir à sa libération et pour garantir le bien aise de ses frères, utiliser les mêmes structures de l'Occident blanc. En définitive, on ne ferait ainsi que remplacer la domination-blanche par une non moins domination. Celle-ci serait noire. Ce ne serait qu'un retour simpliste et stupide à l'antiquité égyptienne, éthiopienne... alors que les matérialistes noirs de l'antiquité se payaient des esclaves noirs.

Enfin de compte, il s'agit, tant qu'à bâtir, de bâtir solide et pour l'histoire. D'où la nécessité de se libérer de la négritude tout comme du pouvoir noir qui à force de gargarisme aveuglent finalement les masses en les emprisonnant dans l'esclavage noiriste. Ainsi, Stokely au congrès marque admirablement le pas, permettant à ses frères de franchir la première étape que lui a franchise avec fracas. Reste à rentrer dans la dernière qui est déjà fracassante. Un an après, il nous semble que notre frère Stokely se soit un peu éloigné du chemin de l'histoire, de l'histoire révolutionnaire du temps présent. Ne serait-ce que par sa décision prétentieuse d'abandonner le premier front pour aller se rabattre en Afrique. Stokely a déserté les voies difficiles de la révolution.

Voilà ce qu'il en est pour les idées et pour celui qui fut sans contredit LE leader de cette conférence. D'autre part, pratiquement le Congrès des Ecrivains Noirs apporte à Montréal et au Canada un concours inestimable. Le travail que s'y sont donné pour tâches les militants n'est que commencé et déjà des progrès énormes ont été réalisés et ici à Montréal, nos frères militent activement se libérant du folklore pour se rattacher à la condition historique présente.

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"200 'UHURU' SEIZED BY U.S. BORDER GUARDS"

Monday 10th of Nov., turned out to be another trying day for 2 members of Uhuru's Staff. On their way to New-York, sisters Brenda Dash and Yvonne Thelma Greer both Canadian citizens, were held up for at least two hours at the American/Canadian border at Buffalo.

Firstly, they were ordered to 'pull over' but given almost immediate approval by the U.S. immigration officer, then the U.S. customs took over and the only part of the car that was not searched was the space between the second and first coats of paint.

In the search 200 copies of Uhuru were seized along with copies of (Black Reflections) and 1 copy of (Abeng). Next was the order to revisit the immigration officials whose questioning went to the ridiculous extreme of wanting to know if "their" (the sister's) organization was bent on the overthrow of any government.

The sisters' names could not be found on any list, so after two long hours of search and ridicule they were finally allowed passage. The question is not the right of the officials to spot checks or even to INDISCRIMINATELY stop and search anyone, but that Uhuru's staff or anyone connected in any way with the paper seems now to be more frequently bothered by both Canadian and American Immigration and Customs officials. Maybe this is an indication that Uhuru is touching sensitive nerves and as such is on the right track.

Staff Reporter.

BULLETIN BOARD

Discussion Series on the Caribbean - Fall Term

Rooms 123, 124, McGill Student's Union, 3480 McTavish Street. 7.30 p.m.

1. Nov. 19th - Dr. Zin Henry Visiting professor in the Centre for Developing Areas Studies "THE CARIBBEAN-A SOCIO ECONOMIC PERSPECTIVE"

2. Nov. 26th - Roy Ramphal Medical Student from Guyana "GUYANA-THE RACIAL DILEMMA"

3. Dec. 3rd - Denis Forsythe-PhD. Student in the Department of Sociology - "Frantz Fanon-His Relevance to the Caribbean.

Open meeting at Negro Community Centre 2035 Coursol - 8: P.M. Agenda - What changes are needed???

For the best bargains don't miss the rummage sale at the U.N.I.A. Hall, 710 Georges Vanier, Saturday, Nov. 22nd, 1969, 9 a.m. - 7.30 p.m. For further details call 672-5207; 768-0545. Proceeds to Children's Program.

Special Invitation to the Montreal brothers and sister. A fund raising party for A.A.P.A. in Toronto, Nov. 29th at 9 A.M. until . . . Admission $2.00 Food and Drinks served. The address is 50 Don Mount Court, home of Howard Leslie. For information call 465-6089

February 11th Defense Fund holds its usual family party on Saturday November 22nd at 9.00 pm. Usual place - Caribbean Coal pot, 2155 Mackay St., Support the Defense Fund. Donation - $1.00

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